

human nature, but that does not abrogate the words of the Revelator as already quoted that "all liars shall have their part in the lake which burneth with fire and brimstone." He makes no distinction between weak liars or strong liars, between baptized or unbaptized liars, between Christian or infidel liars, he simply says ALL liars, and there I must leave the question, but I often tremble for the safety of people who cherish a fond hope of an heirship with the Holy One, who lack the very elements of true holiness, *love, truth, purity*. Oh, that professing Christians would heed the words of Paul in Heb. 6: 1. "Leaving the doctrine of Christ as to baptisms, laying on of hands and the resurrection, and go on to perfection, not to disregard these first principles in their proper time and place, but to place no dependence upon them further than they express the inward life."

Some one may ask, Will a regenerated person be guilty of lasciviousness, or malice, or untruthfulness, or any other gross sin? I confess I do not know, but I do know that some who claim to have been regenerated and are in good standing in their respective churches are guilty of some of those sins. I do believe however, that some regenerated people are guilty of gross sin, but not willingly or designedly; being weak, mere babes in Christ, not having partaken of the Divine nature, or received the indwelling of the spirit, depending upon their own strength, or moral character, they inadvertently, and unwillingly sin. The apostle recognized this fact when he wrote to the Corinthian church, he says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal even as unto babes in Christ * * * * for ye are not carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men." I Cor. 3: 1-3. Many truly called, or regenerated souls, are fully conscious of the imperfection of their lives, and of their inability to overcome the sins of their carnal nature, and being ignorant of the fact that the carnal nature itself can be eradicated through the sanctification of the spirit, they live a natural instead of a spiritual life, depending upon their justification by faith; there is a salvation so as by fire and I do not doubt that such as are true and sincere, and know no better will be thus saved, but it is only the holy, the sanctified, the overcomers that can ever become joint heirs with Jesus Christ; and it is only such that can be a spiritual power and blessing in this world.

As this article will already exceed the space allotted for it I must close, but I shall treat the subject further in the future.

I should like to have sincere criticism upon it, as it is very important for the life that we now live, and for that which is to come, and should have the fullest investigation by every true child of God.

"BECAUSE WE ARE MEMBERS OF HIS BODY."—EPH. 5: 30.

J. M. BOWMAN.

This bit of inspiration is given us as the reason why Christ nourishes and cherishes the church.

The whole teaching of chapter 5: 22-33 is in reference to the relation of husband and wife. However we may have, through it, a fine comforting glimpse at the privileges and liberty we have in fellowship and union with Christ. It is like the wife's liberty, in a true marriage, to claim and receive all of the care and attention and cherishing from her husband, that the most particular man, in regard to his own person, would bestow upon his body or any member of it. Of course we are to remember that the example of Christ's love for the church and his giving himself for it are pointed to as the high mark, below which a husband's love for his wife should not fall. O how many gloomy sad hearts would leap into sunshine and joy if all husbands would remember this and make it characteristic of their lives! But the largeness of liberty for the children of God to all of the fullness of God in Christ cannot be pictured even in the most perfect union of husband and wife. Neither will the complete trust and rest be thus shown.

Many who do not doubt the power of Jesus are in a very sorry plight because they do not yet feel that they have the liberty to claim all of his kindness and bounty and power for themselves. We are apt to think that Christ's work and provision for us in this fellowship, so often dwelt upon in his word, all ended with his life on earth. It is not with him as with the husband who in life secured much for his wife and then being called out of his earthly life can do no more in that way. Though Christ has obtained eternal redemption for us by his earthly life and the sacrifice of himself, yet he ever lives to intercede for us, and our living relationship to him and our privilege in him is so large that we may expect him to do all for us that he would do for himself, for we are members of his body. We should not forget too, that he will do in us and with us what he would do himself. We must yield to his will as the hand, in healthy condition, moves in obedience to the will that controls it.

How sweet the fellowship with Christ and how fruitful our lives if we would believe fully and see that Jesus wants us to

trust him and ask of him largely and realize fullness of joy—his joy! And how he must be grieved too, that we go on in fear and trembling and asking and receiving so little from his hand! How we do turn from his tender cherishing kindness and seek safety and comfort in earthly things, and failing in that, stumble on with our doubts and heavy burdens! We know that Christ *can* do for us but we fear that he will not want to do it. We should remember that we are members of his body. "God commendeth his own love toward us, in that, while we were yet sinners Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life." Rom. 5: 8-11. "He that spared not his own son, but delivered him up for us all, how shall he not with him freely give us all things?" Rom. 8: 22.

I know that it is hard for us to believe that Jesus would have us look to him and depend upon him so fully. We can scarcely think that he has not left us alone, even in face of his promise. It seems too good for us to have such liberty of access to the fullness of God. And no doubt it is but still we have it.

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LISTEN! WHAT DO YOU HEAR?

J. O. TALLEY.

Those who are interested in the great work of missions, are certainly of the practical type of mind. The Lord said, "Go preach the Gospel to every creature." Well it is all right to pray for missions, but it is hardly a Gospel prayer. The Lord said go; and I infer, that *we may pray as we go, with full assurance that our prayers will be heard*. But the praying, and not going, has no scriptural basis in fact. In this busy practical age, we have no time to stop and quarrel with the plug hat, or waste our spirituality on reformation in coats and bonnets, and when you listen for the inspiring "whisper"—"it will be the still small voice that speaks to the soul, and "What ye hear in the ear, that cry ye on the house tops."

I know the voice of poverty is echoing, and re-echoing, over hill and dale; some have not clothes good enough to wear, some are losing their church houses, on account of debt, (which individual members could pay if they would;) some are crying, "send us helpers," when they already have workers, if they would only help them with a little spiritual fellowship and brotherly sympathy; BUT the Kingdom of God is not meat, and drink, nor